

INDIAN RECORD

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The Alberta Division of the Catholic Indian League met April 13 and 14, at Ermineskin School in Hobbema. Delegates reviewed the structure and constitution of the League for the purpose of improving effectiveness. Education and Community Life, including Co-Op movements, were also studied. His Grace Archbishop Jordan, OMI, pictured in front row, third from left, addressed the final session.

Approval from Micmacs to Haidas

Island Project Hailed

by Gerard McNeil

An island in the St. Lawrence is being donated by the powerful Caughnawaga Reserve as a national gathering place for Indians, it was announced in mid-April.

The project was hailed by Micmacs, Crees, Haidas and Hurons as a significant and historic step towards unity among Canada's diverse tribes.

It was announced after a two-day meeting of the Indian Centennial Consultant Committee.

The idea was generated by Indian delegates, a cross-section of Canada's major tribes.

WILL CHOOSE DIRECTORS

Spokesman said a board of directors representing four groups — the Western plateau Indians, the Prairie tribes, the woodland Indians and those of the East — will be chosen to administer the 92-acre island.

Chief Andrew Delisle said Tekakwitha Island, within the Montreal metropolitan area and just upstream from Expo '67, is worth conservatively \$10,000 an acre.

Indians from across the country could come and stay on the land in teepees or trailers. Some thought was being given a motel.

Delegates said enthusiasm for the idea dispelled traditional fears and suspicions.

"At this conference, many windows have been opened," said Rev. Andrew Cuthand, a Cree and an Anglican minister from Selkirk, Man.

ECHOED SPEECH

The speech was echoed by other delegates.

"We have no separatists among the Indians," said Max Gros-Louis of the Huron Reserve at Loretteville, Que.

The Hurons and the Iroquois were historic enemies. The Mohawks of Caughnawaga are part of the Iroquois Six-Nation Confederacy.

Micmac Chief Charlie Francis of the Eskasoni, N.S., reserve threw in support and Guy Williams, influential Indian editor from Vancouver, said: "This is an historic moment for Indians in Canada."

ONTARIO CIL

Bishop Addresses Executive

"You must do a little better than the majority, in order to achieve success," Most Reverend Paul Dumouchel, OMI, told a gathering of Indians at Kenora, in April.

His Excellency, Bishop of The Pas, Man., was addressing the executive meeting of the Ontario Division of the Catholic Indian League. He said the so-called Indian problem is not an Indian problem, but the problem of all minority groups living in our competitive age. Minority groups are respected provided they are ready to compete and face their responsibilities. But, His Excellency added, they must do just a little better than most.

Thirteen members of the Catholic Indian League, six of them Oblate Fathers, gathered at this executive meeting to hear His Excellency, and to decide on a date, location and

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INDIAN RECORD

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British Columbia Priests Cooperate For Integration

by Rev. G. F. Kelly, OMI, Vancouver, B.C.

The apostolate among the Indians of British Columbia is coming of age with the gradual integration of the Catholics into the normal life of the diocese and the co-operation of diocesan, Oblate and government forces in the advancement of the underprivileged native Canadians.

Last October, 41 Church representatives gathered at Kamloops to discuss the future of the Indian apostolate. Present were Bishop W. E. Doyle of Nelson, spokesman for the B.C. Bishops, 26 Oblates, 14 diocesan priests and two other Religious.

Following the Kamloops meeting, a committee of Oblates and diocesan priests was established with the title "The B.C. Committee for Indian Advancement." The name is in itself a pointer and a program, and indication of the committee's desire to work with Indian, government and other church groups for the common cause of Indian welfare. In particular the committee hopes to cooperate with and be of service to the government-sponsored Community Development Program.

Indications of the new climate of co-operation between the various groups working for Indian advancement was the recent transfer of pupils from the Oblate-run Kootenay Indian Residential School to the new St. Mary's Catholic Public Elementary School in Cranbrook. In a unique move, the former principal, Fr. Vincent Laplante, and staff of the residential school assumed similar positions at the new integrated school.

The school became a reality through the joint efforts of Bishop Doyle of Nelson, St. Mary's Parish in Cranbrook and the Department of Citizenship and Immigration, Indian Affairs Branch.

Also at Kamloops and Mission City, Catholic Indian high-schoolers are living in residences while attending classes in academic, vocational and occupational courses at the local Provincial High School.

On the pastoral level, Indian Catholics are now being incorporated as much as possible into the parish in which they are geographically located. Often the Reserve is simply incorporated into the nearest white parish and served by the clergy there. Indian Mission churches are maintained, but where it is possible Indians are encouraged to attend the white church.

The advantages of this integration are that all the Catholics in one area are brought under one parochial administration, eliminating wasteful duplication of personnel, and that the pastoral care of the Indians is becoming a matter of direct episcopal responsibility, providing unity of action among the various church groups engaged in the apostolate among the Indians.

(AROMI)

LETTER TO THE EDITOR

North Trade Called Unfair

Re your May 1966 issue:

Reading your report "Fur Trade No Longer Able To Support North Population" made me rush to my desk and write to you.

It is very curious indeed to see the Hudson's Bay Co. sending briefs, like the one mentioned in the story, to the Ottawa Advisory Commission when we know what happens in small settlements like Fort Wrigley and others...

This year, furs were given by the natives to the local teacher who is a licensed fur export officer. On receiving the furs, the teacher gave them an advance payment. The results? A few facts:

Early in the winter, Boniface Nayally asked at the Bay how much he would receive for 15 lynx. He was offered \$90.00.

Feeling this was too low, Mr. Nayally gave his furs to the teacher, Mr. O'Leary, who sent them to an Edmonton fur auction sale and received for those 15 lynx the sum of \$570.00, less freight and taxes. Nayally's net payment was about \$500 instead of \$90.

During February alone, the natives of Wrigley were given about \$3,000 less, in relief, than last year. Even so they are in a much better financial situation than last year. At Liards, not long ago, the Bay was selling gasoline at 95 cents a gallon when it was costing the Mission 42 cents!

Really, I have come to believe that, in Canada, no government official has the nerve or guts to tell the 'Bay' what it should be told!

I invite those who do not believe the facts presented in this letter, to write for proof to Mr. O'Leary, who can add much more to what I have said.

The last sentence of the inaccurate article in your May issue should go like this: "A solution might be to send the N.W.T. commissioner to Fort Wrigley to see what could be done to improve the lot of the people and prevent the natives from being cheated on such a scale..."

Very angrily yours,
J. Lusson, OMI,
Lapointe Hall,
Fort Simpson, N.W.T.

Book Reviews

AMERICAN CRAFTS AND FOLK ARTS: Erwin O. Christensen. Luce Inc., 1964, 90 pps., illus. bibliog., \$1.95. This excellent little book has a section devoted to Indian crafts.

GETTING TO KNOW AMERICAN INDIANS TODAY: Hildegard Thompson. Coward-McCann, 1965, juvenile, \$2.52. The author is the former Director of Education for the Bureau of Indian Affairs.

TALES OF NANABOZHO: Dorothy M. Reid. Walck, 1963, junior, \$3.50. Twenty-one tales of the exploits of Nanabozho, legendary culture — hero of the Ojibwa, or Chipewewa of the Great Lakes area.

—Amerindian

A Unique Experiment Pays Off In Diploma



School principal Frank Litt gives degree to Annie Bob.

A unique experiment in adult education seems to be paying off in remote Sioux Narrows, Ont. It was there, in April, that 134 men and women graduated from a three-and-a-half month vocational course.

Field work by Father Ferron, OMI, and a lay worker from the Father Moss School where classes were held, and the verve of Principal Steve Sipos are mainly attributed with the success of this venture.

Another contributing factor, which set this venture apart from courses offered in the past, is the location.

Previous vocational schools have been set up in Ontario as in other provinces in urban centres. Indians wanting to learn skills usually had to leave home — something many are loath to do.

So the government took the school to the Indians and whites in remote Sioux Narrows.

Kenora, 50 miles to the northwest, has the nearest vocational training centre, but only 25 Indians have attended there in the past three years.

PREDICTED FAILURE

Federal officials, perhaps discouraged by Indian enrolments at Kenora and some other urban centres, predicted the Sioux Narrows "satellite" experiment would

last only a few days. Ontario officials gave it little longer.

But Father Ferron, the lay worker and Mr. Sipos confounded official predictions, by enrolling and eventually graduating 120 Indians and 14 whites.

This first program offered mechanics (small motors), carpentry, tourist resort management and homemaker courses, and it is hoped to be the first of a long series.

The five-evenings-a-week classes are due to resume in October, at the end of the fishing season, and will add bookkeeping and typing to the courses already offered.

FISH BOX FACTORY?

Mr. Sipos is now considering ways of helping his graduate students find jobs in which they can use their newly-learned skills. He talks of setting up a fish box factory, in a garage to begin with, and construction work on reservation homes to be paid for by the federal government.

"I think that when we began many felt this was something that would not work," provincial co-ordinator Frank Litt, principal of a Kenora Indian School, told the graduates. "Now we stand at the end of the first term, we can see that it has worked."

Chief Stewart Jack of Crow Lake urged the graduates to get "more upgrading and more education next year." Chief Frank White of Whitefish Bay said he hoped the program will continue next year.

This winter, the Ojibways who wanted to learn could take the evening courses and get paid for it, too — \$5 a day for single people and between \$9 and \$11 for those who are married.

Graduates were drawn from the 300 people of Crow Lake 25 miles south of here, the 200 from Whitefish Bay 11 miles southeast and a few families at Northwestern Angle reserve across the lake.

About 14 white residents of Sioux Narrows also took part in the experimental classes and more are expected this October, particularly resort operators who want to learn to do their own bookkeeping.

Now the Indians will spend the next few months as guides for tourists, mostly Americans, who want to hunt black bear and fish.

Beaver and muskrat trapping will likely continue as part of life among the Ojibways in the area, but with the benefits of vocational training, they will not need to spend anxious winter months wondering if the paper mill in Kenora will hire them.

—Winnipeg Tribune

Plan Cree Language Broadcasts

Special Cree language radio programs, sponsored by the Indian Affairs Branch, may be broadcast to Northern Alberta's Indians and Metis this fall, it was announced at Calgary in April.

Eugene Steinhauer, program director, said in an interview the broadcasts would have two purposes. "Not only would they help revive the culture of the Indian people, but they would also expose the isolated Indian to the world around him."

Mr. Steinhauer, a resident of Edmonton, was attending an Indian Agent's workshop in Calgary.

NO DECISION

"Although it has not been decided which network will carry the broadcasts, the CBC will be approached first," he said.

The programs will be designed to be of interest to all age groups. Entertainment will range from current events to Cree singing. "We even hope to promote some of our own talent," he added.

Cree is the most widespread of ethnic Indian languages spoken in Alberta.

Mr. Steinhauer said the broadcasts will in many cases be based on a theme of community development, the idea currently being stressed by provincial and federal Indian affairs officials.

MORE RESPONSIBILITY

The primary objective of community development is to place eventually more responsibility into the hands of the Indian.

The programs would be the first of their kind produced in Canada, Mr. Steinhauer said. It will be a "dynamic achievement for the Indian cause," he added.

Mr. Steinhauer, who was born on the Saddle Lake Indian Reserve, is currently engaged in studying the various aspects of community development and Indian affairs.

He said these things must be fully understood before the planned broadcasts can begin to help the reserve Indian.

Mr. Steinhauer is a member of the Indian Association of Alberta, the Native Society of Edmonton, and the Calgary Indian Friendship Centre. He is also on the board of directors of the Canadian Native Friendship Centre in Edmonton.

A committee of four members is currently engaged in helping design the proposed program. He said the committee will be enlarged as plans progress.

Father Lessard Dies

Father Jean Lessard, OMI, a tireless worker among the Indians of Alberta for many years, died in Edmonton, April 24, following a lengthy illness. He was 54.

Father Lessard was well known for his efforts to educate and improve the economic standards of Alberta Indians while encouraging the preservation of their full culture and traditions which he considered as a human treasure. He had a library of 500 books on Indians.

Father Lessard's first assignment with Indians came in 1936 when he was appointed assistant principal at a school at Cluny, Alberta. Four years later, he was transferred to a parish in Cochrane, Alberta, and taught briefly at College St. Jean, Edmonton, in 1947. The same year, Father Lessard went to the University of Ottawa where he studied and later taught anthropology.

An expert in the Cree language, he was sent to Blue Quill, Alberta, for a year in 1950 to teach the language to missionaries. He was then named principal of the Onion Lake reserve school 1951-55.

Father Lessard first became ill in 1955 when he was confined to hospital for a lengthy period. Sent to Cardston to recuperate, he returned to Edmonton in 1959 for a teaching assignment at College St. Jean.

He conducted a summer course in Anthropology at the University of Alberta from 1961-65 for teachers who planned to work with Indians, and last year was transferred to St. Albert.

A native of St. Paul, Alberta, Father Lessard received his education in his hometown and at College St. Jean. He joined the Oblate order in 1929 and was ordained at Lebret, Sask., in June 1935.

Oil Erases Poverty In Alta.

by DWAYNE ERICKSON
The Edmonton Journal

Alberta's black gold is erasing another of the province's depressed areas inhabited by Indians.

A year ago the Slavey Indians, located at a Hay Lakes reserve 500 miles northwest of Edmonton, marched on the Alberta legislature demanding relief from very poor living conditions.

Today the same Slavey band has just under \$1,000,000 held in trust in Ottawa and drawing five per cent interest a year. And it is proceeding with reserve development according to a budget drawn up by the band chief and its six councillors.

OIL LEASES

The sudden wealth is the result of the sale of oil exploration leases to companies drawn to the area by the Banff Oil discovery.

The 700 Indians first received \$473,030 in certified cheques in mid-October. Since then, two more sales, the most recent last week, have netted close to \$400,000 more.

Early in April, the band chief and his councillors gathered to draw up their budget, which has designated \$220,000 to be spent to improve reserve living conditions.

"It was the first time in history the Slaveys sat down by themselves and drew up a budget," says assistant regional Indian affairs director Marcel Jutras. "It was a great step forward for them."

Whether the band carries out the projects set forth in the budget is another question. Actually, it all depends on the weather. Over the winter all 130 male Indians of working age were employed in the oil and mining industry.

Should the weather be satisfactory throughout the summer, the oil industry laborers will continue to work.

If, on the other hand, there is a great deal of moisture forcing a shutdown in the Rainbow Keg River areas, the Slaveys will become free to follow up their budget projects.

Money was allocated to clear and fence land for agriculture, purchase farm machinery, maintain, improve and build new roads in the residential area, repair housing, and build a community hall.

FROM NEW SAWMILL

The latter, which would be built from lumber obtained at the band's new sawmill which has a staff of 28, is only in the discussion stage.

Talks indicate the hall would house a co-op store, band offices and an indoor recreational area.

Also included is a sum set aside to cover band expenses in a possible land use study which is being offered by the federal department of agriculture.

POSITIVE IN THOUGHT

"The budget is pointed toward reserve development," said Mr. Jutras. "For a people who have never concerned themselves with something of this nature, it was big business. And it was positive in thought."

Hay Lakes Indian Affairs superintendent W. Rees said he was pleased to see the Slaveys did not allocate any of their monies toward individual monthly per capita payments.

"Monthly payments to families were overlooked in favor of total reserve development," he said.

"The band realizes, and it's a good thing, that the sale of oil leases could end at any time," said Mr. Jutras.

Construction Course For 60 Recruits

REGINA, Sask. — Sixty Indian and Metis men from northern Saskatchewan communities have been recruited to take a four week course in construction at the Prince Albert Technical High School. Most of the men have had previous work experience at the South Saskatchewan River Dam or on potash mine construction.

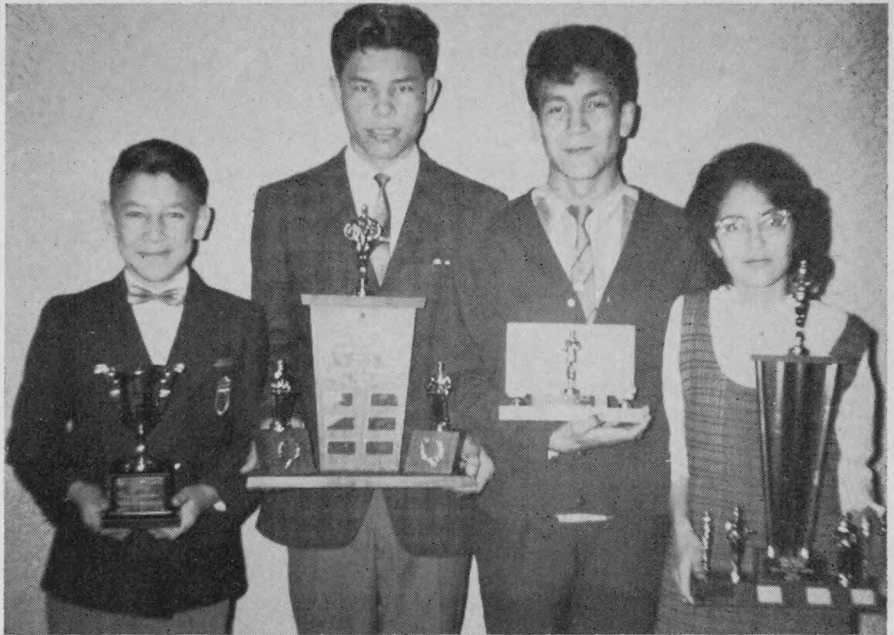
The course scheduled to start May 16th places primary emphasis on carpentry. F. E. A. Ewald, Indian and Metis Branch director said, "Upon completion of the training these people will hopefully be qualified for employment in carpentry and other related skills which will be required for the construction phase of the pulp mill."

He said that probably those who prove themselves to be reliable on the construction site will be offered permanent employment in the industrial division of the mill, tentatively slated to start operation July 1st, 1967.

The training course was arranged with the cooperation of federal and provincial agencies, and trainees receive an allowance for room and board in private homes in accordance with the federal-provincial schedule agreement, while attending the course.

"It is hoped that the majority of these people will be absorbed either by the prime contractor of the pulp mill, or by other industries which are expanding due to the development taking place in conjunction with the mill," Mr. Ewald said.

Other courses pertaining to skills that will be required within the mill as well as in the woodlands operation are currently being considered. "They will be arranged as their needs become evident to us," Mr. Ewald said.



Blue Quill's trophy-winning students, from left, Eugene Cardinal, grade 6, Jerry Houle, grade 12, Frank Large, grade 12, and Shirley Cheecham, grade 10.

BLUE QUILLS, ERMINESKIN TIE FOR HONORS

Students Compete In Oratory

Eight eager and happy students left Blue Quills for the Inter-Agency Public Speaking Competition March 4th. Their destination was the Hobema Indian School where 24 students from three agencies were to compete against each other. Seven of the speakers were from Blue Quills, the other candidate from Legoff. The speakers ranged from grades five to twelve.

Edmonton's grade five student walked away with a trophy. Hobema's Ermineskin School won four trophies, while Blue Quills also took four. Blue Quills winners were: Eugene Cardinal in grade six, who spoke on "A Trip to the Moon"; Shirley Cheecham in grade ten, who commented on "Teen-agers Today"; Jerry Houle, "Personality and You"; and Frank Large, grade twelve, who entertained an enthusiastic audience on "Getting Involved."

There was strong competition as each speaker displayed remarkable ability at public speaking. The

speeches were very appropriate and interesting, and the audience was responsive and sympathetic. This inter-agency public speaking was held in Ermineskin's school in a new attractive and spacious gymnasium. There was a large crowd, eager to give the student speakers encouragement and moral support.

Three judges from Edmonton were the benevolent adjudicators. They declared to the assembly that it had been difficult to pick the best speakers, as most were good.

Blue Quills' staff and student body alike were very proud of the trophies, especially the beautiful one donated by the St. Paul Knights of Columbus and won by Jerry Houle in grade eleven. We all thank the Knights of Columbus for this generous gift. We hope to meet more Indian students at our next public speaking competition next spring.

Shirley Cheecham, Gr. 10
Blue Quills School
Saint Paul, Alberta

Ont. CIL — Bishop Addresses Executive

—Continued from Page 1

topic for the coming Summer Conference.

The date was set for July 5, 6 and 7 and the theme decided on was "Christian Family Life And Economy." A choice of location between Sioux Narrows and McIntosh was left in abeyance and later announced by President Paul Bruyere to be McIntosh.

It was decided that a different Chairman, preferably one of the officers of the League, should be

appointed for each session of the Conference.

The appointment of Reverend C. Ruest, OMI, as Director of the CIL Ontario Division, was announced.

In his talk, Bishop Dumouchel quoted a Chinese proverb: when preparing a one hundred mile trip, the most important thing to do is to take the first step. "You have taken the first step," he said, "organizing your CIL, which will be of great help to your people. Complete the proverb with the teaching of St. Thomas: perseverance or repeated

efforts will make it possible to reach the goal. Since you have made the first step, carry on with perseverance; your constant efforts will produce abundant fruits. The result, greater happiness and security for your Indian fellow man."

His Excellency had high praise for the efficiency of the executive. "It is the first time in my life," he said, "that I have attended a meeting where all business has been covered seriously, effectively and so rapidly. The ability with which you have conducted your meeting is surprising and amazing. My sincere congratulations."

Ancient Cree Shrine Imperiled by Practicality . . .

The Cost Of Moving Mistaseni

The problem of moving Mistaseni, ancient shrine of the Crees, from the flood area of the South Saskatchewan, is still undergoing scrutiny.

Contractor George Wiebe of Saskatoon made a bid of \$30,000 to move the rock to a new location. The Prairie Farm Rehabilitation Administration agreed April 14 to sit down with him and carefully study his plans.

The decision was reached after a meeting of PFRA and the Mistaseni committee was told that a consultant's report estimated costs of moving the rock would range from \$77,000 to \$206,500.

The Mistaseni committee originally had estimated that the rock could be moved from an area to be flooded by the reservoir of the South Saskatchewan River dam for \$10,000.

PFRA estimates, March 21, had placed the cost of removing the rock from \$50,000 to \$90,000.

M. J. Fitzgerald, director of PFRA, stated that the consultant's report was fair. The new estimates presented at the meeting provided two alternatives.

DANGER OF DISINTEGRATION

The first one, involving the \$206,500 price, is assuming the rock is badly fractured and will disintegrate without support. Breakdown of this cost is \$58,000 for preparation of the rock for loading and unloading and construction of a one-mile haul road.

The balance of \$147,900 of the total price is for provision of the hauling apparatus, loading, transportation and unloading.

The lower price was considered more realistic by the meeting. However, those present still felt the cost was too high.

That price was arrived at by assuming the rock is structurally sound and can be moved with structural support.

Cost for preparation is \$23,000, and for transportation, \$54,000.

The Mistaseni committee has \$7,000, including a \$3,500 grant from the provincial natural resources department, \$2,000 in contributions, and \$1,500 from the proceeds of a "Mistaseni Night" variety show, March 28.

Since the committee was formed last fall, several efforts were made to ensure that the rock, which has religious significance for Cree Indians, would not be flooded by dam waters.

Tenders had been called for but were all rejected because they were considered too high. However, although the majority of the bids or suggested costs were generally above the \$50,000 mark, some ranged as low as \$11,000.

ESTIMATE UNREALISTIC

Originally, the committee expected that the boulder could be moved for less than \$10,000. This estimate was discovered to be unrealistic and the meeting decided that no less than \$30,000 would have to be spent.

A local contractor, George Wiebe, has presented a plan where he could move the boulder-shrine for \$30,000.

Although the PFRA director considered the plan dangerous because of the unstable condition of the rock, he said that his department would look into the scheme.

Mr. Wiebe contended that, by securing the rock with innumerable iron bands, strapping it tight, and by extending cables around and underneath the rock, creating a mesh-like formation, the rock could be transported without breaking apart.

Mr. Fitzgerald said the federal government would contribute 75 per cent of the \$30,000, but only if Mr.

Wiebe guarantees to and does, move the rock to the new location.

NO CASH ADVANCE

However, Mr. Fitzgerald said, he could not support giving the contractor a cash advance for the project because of the possibility of failure.

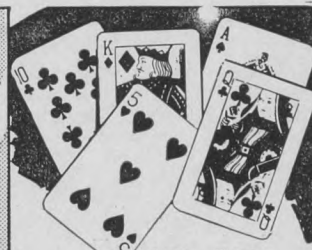
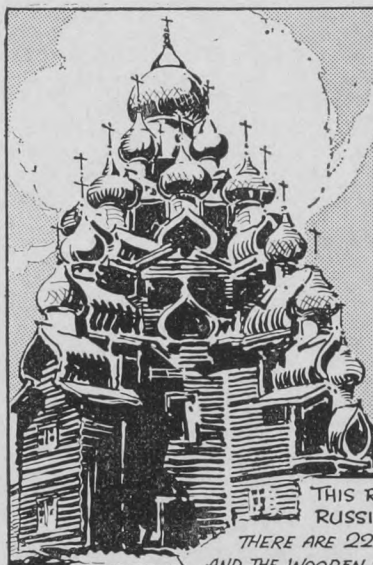
"Our financial support is forthcoming only when the boulder is moved to its new location," he said.

Earlier Mr. Fitzgerald has suggested that, instead of the entire rock being moved, a section be splintered and moved to a site.

However, Zenon Pohorecky of the anthropology department at the University of Saskatchewan, said that the proposal was intolerable to Sidney Fineday, the Cree Indian representative on the Mistaseni committee.

Mr. Fineday has told Prof. Pohorecky that, taking a section of the rock instead of the whole, would be "condoning wilful destruction."

Strange But True



THE FIRST
APPEARANCE OF
PLAYING CARDS
IN EUROPE AROUSED
CONSIDERABLE SUSPICION.
ST BERNARD OF SIENA
(1380-1444) EVEN SUGGESTED
THAT THEY HAD BEEN INVENTED
BY THE DEVIL!

THIS REMARKABLE BUILDING IS A
RUSSIAN ORTHODOX CHURCH!
THERE ARE 22 CUPOLAS, EACH BEARING A CROSS,
AND THE WOODEN STRUCTURE DATES TO 1714.

It was
customary to
address priests as
"SIR" in medieval
England. The practice
died out towards
the end of the
sixteenth
century.



BECAUSE OF ITS
THREE LOWER PETALS
THE PANSY WAS
ONCE KNOWN AS THE
"HERB OF THE
TRINITY"

Neestow Project Carries On

by Volkmar Richter
Saskatoon Star-Phoenix

The community organization project being run at Green Lake, Saskatchewan, by students, is part of a series of projects among the Indians and Metis of that province.

The students that kept this project going all winter are all from the East, but the original idea was conceived by Westerners right in Saskatoon.

In February of 1965, after an Indian Week at the University of Saskatchewan devoted to discussions of Indian problems, a group of students gathered to discuss ways they can help to overcome some of these problems.

Other students all over North America are participating in similar activities in the era of idealism left in the wake of the massive civil rights movement in the southern United States.

The Canadian government is now getting into a similar act too, with its Company of Young Canadians.

These students decided to send a group of student volunteers into the field to live on Indian reserves and in Metis communities. By sharing their problems they hoped to learn ways of alleviating them.

It was all planned and run in the West but many of the volunteers were from the East, especially from Toronto.

This year the organizers, who call their project the Student Neestow Partnership Project, will put about 15 students into the field.

ENTER ON INVITATION

They are sensitive about charges that they are living off the communities and are not wanted there, but answer that they only enter areas which invite them.

One of the projects connected with Neestow is to collect case studies

Students' Group Proceeds in the Face of Skepticism and Disapproval . . .

of medical mistreatment of Indians and Metis by doctors and hospitals leading up to some sort of court action.

People in Green Lake, for example, have some harrowing tales of how they were treated by doctors.

The students feel that this may be a common problem across the province.

A sociology graduate from Brandeis University in Massachusetts is to come to Prince Albert this summer to start a theatre project.

With community people, he intends to write and produce plays about Indian and Metis life and then travel through the province performing them.

He has done similar work with excellent results in New York City's rough Harlem and Bedford-Stuyvesant districts.

In Regina, another group of students will be preparing literature and history in language that the people of the rural communities of the province can understand. By tape recordings, publications and film strips they plan to document Indian and Metis culture and history.

SKEPTICISM AMONG WHITES

In Green Lake, the white people have reacted with skepticism to the students' efforts. A typical attitude was one taken by a nurse the students had an impromptu discussion with as they visited a Green Lake woman in a Meadow Lake hospital.

The nurse said the project had nothing to offer the people of Green Lake because of a lack of large financial resources. "What can you give them?" she asked.

The students argued they do not want to give

the people anything but want to work with them to develop their own community and to pressure the government for assistance.

Robertson Wood, the director of the Green Lake project, said he was told by Deputy Minister Municipal Affairs E. A. Walters that the only solution to the lingering unemployment among the Metis of the Green Lake area is for them to move away.

But the students use more scholarly sociology analysis in such a case. Miss Proctor said that people prefer to stay in areas where they were born and consider their home.

Therefore, she argued, that Green Lake should be developed with a sound economic base to support its people.

Boys in the town usually quit school after Grade 9. There is no high school within 30 miles.

NOTHING FOR DROPOUTS TO DO

Once out of school, there is nothing for them to do. There are no jobs in town and they are still too young to leave.

Therefore, they hang around and pretty soon find themselves in trouble. Drinking is very common among the youths of Green Lake.

When they are old enough, many of them will leave for Saskatoon or some other city. But life there is hard for them because they are not white men and are made to feel inferior.

Most of the young men soon return to Green Lake where they are among their own people.

They work in the city until they get some money, buy a car and return home. At home they drink the rest of their money away.

Girls, if they do not have a child by their late teens, usually leave the town also.

Recreation facilities are few. Occasional dances are run by the entertainment cooperative, movies are shown Friday nights and a curling rink operates during the winter.

COMMUNICATION DIFFICULT

Mr. Wood said communication with the local people is difficult because of the different backgrounds of the students and the Metis, some language difficulty and the physical problem getting around the widely-scattered community. said. The car has been idle all winter.

But a small white station wagon borrowed by a member of the project, may help overcome some of the travel problems.

Through the Metis Association the students tried publishing a newsletter which they hoped local people would write to spread news and announcements. The experiment seems to have been premature, there was little interest in it.

SUBJECT OF SPECULATION

Not many Metis in Green Lake really know what the students are doing and each new arrival or departure, in fact all activities, are the subject of much discussion and speculation.

But the fact that there are students leaving their comfortable middle-class Toronto homes to live among the poor of Saskatchewan is amazing.

Robertson Wood explained. "I have been living like this for over a year now. I have no money and few clothes. I have none of the symbols that spell success in the conventional sense.

"But what I'm doing has meaning for me. I work with people I like and respect . . . and the most important factor . . . not ideology or dogma."

(The Torch, Victoria, B.C.)

Original Sahale Stick Bridged Language Barrier

Creation Of The Catholic Ladder

FEATURE AND ILLUSTRATIONS COURTESY OF
The Torch, Victoria, B.C.

One hundred and twenty-eight years ago, Fathers Blanchet and Demers crossed Canada, by Hudson Bay Express canoe, ascended and descended the Rocky Mountains on horseback, and travelled by barge down the Columbia River to Fort Vancouver (Vancouver, Washington) to establish the Catholic Church in Oregon Territory, which included everything from the California border to the Arctic.

It was four months later that Father Blanchet created the Catholic Ladder. Arriving at Cowitz, Washington, to meet the Catholic settlers living there, Father Blanchet was visited by Chief Tslalakum and eleven of his tribesmen who had journeyed from Whidbey Island to meet the 'blackrobe'. How was he going to tell the Indians of God's wonderful plan for their salvation, when he enjoyed little fluency in their language, and understood little of their world, mused Father Blan-

chet. And then it dawned on him!

Cutting a sturdy branch about five feet long he began to narrate to them the story of salvation, notching a ring on the branch, as he spoke. The interpreter explained it all to the Indians. When he had told them of the wonderful works of God from Abraham to Christ, he had cut 40 rings. This represented the 4,000 year span of the Old Testament. Then he cut 33 dots and told of the life of Christ. Another 18 rings and 39 dots, gave him the chance to tell of the Church right up to the moment in 1839 when Christ first spoke to this small group of Indians through his missionary.

The Sahale Stick, which translated from the Chinook tongue meant "stick from heaven," was the first catechetical aid used by the missionary. But very shortly after creating the stick it became evident that the stick was a rather clumsy instrument. Father Blanchet then put his ideas on

paper and this became the original Catholic Ladder.

The Catholic Ladder may appear to some as a rustic catechetical aid which may have served well in the missionaries' Indian apostolate, but has little value in an advanced catechetical world. The contrary is true. It is a rustic aid, it is true, but behind this creation lies a deep understanding of the primacy of the 'message' of salvation.

Father Hanley, diocesan director of religious education for Victoria diocese, had occasion to show this creation to Father George Delcuve, S.J., director of the Lumen Vitae Institute in Belgium, as well as Father Domenico Grasso, S.J., of the Gregorian University in Rome, and both expressed admiration for the work of the Pacific Northwest's first catechetical aid. It demonstrates summarily some of the insights one is inclined to think belong only to the 20th century.

Teaching Religion Is Fun At Tsartlip

Actually, when you get right down to it, teaching religion can be fun! The children of the fifth and sixth grade at Tsartlip Indian Day School think so anyway. They decided this when they were introduced to the Catholic Ladder. Father Philip Hanley had come to our school and explained it to the teacher. We got so enthusiastic over its possibilities that it was decided to use it with the children. Studying the history of salvation is so necessary to a true understanding of one's faith and here, in the Catholic Ladder was a very basic outline to use. Its original simplicity as used in the teaching of the Indians and whites in the 1800's can easily be adapted to the needs of the intermediate grades.

First of all, a dittoed copy of an early edition of the Ladder having just lines, bars and dots to represent the years and personages of the Old Testament was given to the children. After reviewing stories connected with these happenings, the children then colored these symbols and wrote in the corresponding names.

The children wanted to illustrate on a larger scale what they thought these people might have looked like. It was decided to do this on a rather large paper measuring 8 ft. by 3 ft. Sharon Sam, a fifth grade girl, took complete charge in this project. She appointed different children to draw the figures and others to print in the names and captions. When it was completed, every child in the room had been given a chance to try his hand at our class project. It was then hung in the hall by the office so that everyone might enjoy it.

The children carried the project a little farther by going home and asking their parents and grandparents if they remembered the missionaries using the Catholic Ladder to instruct them. If they found that the parents didn't know about it they took pride in telling them that this was used not only by the early missionaries, but by the different Chiefs to instruct the people about God.

Lay people teaching religion—CCD in full swing in the 1800's brought up to date in 1966!

Sister Mary Kenneth, IHM



As a class project, the ladder added great appeal to religion class.

PTA's Take On "Tillicum"

More than twelve hundred Home and School and Parent-Teacher Associations voted in favour of a study of the Canadian Indian as a centennial project for the national Federation. The resulting **Tillicum Project** is more than a study program. "Tillicum" is a Chinook word for "friendship" or "friend."

More specifically **Tillicum** aims to help Indian parents and their children to achieve standards of educational opportunity which other Canadians have.

To this end **Tillicum** makes practical suggestions as to steps Associations can take, in addition to reading and discussing a Study Guide prepared by Mrs. Edith Fowke in co-operation with IEA. These suggestions include such things as: helping to set up school committees and Home and School Associations on Indian reserves where these are close at hand; making special efforts, in integrated schools, to involve Indian parents in Association affairs; studying the effect of integrated schooling on Indian children and trying to improve the process; encouraging young Indians to continue their education; co-operating with Friendship Centres and extending friendship to Indian families in communities; improving library facilities in Indian schools.

—IEA Bulletin

Ont., Federal Govts. Agree

The Honourable Arthur Laing, Superintendent General of Indian Affairs, announced May 19 that agreements with Ontario have been signed by the federal and provincial governments under which provincial welfare and community development programs will be available to the Indian people of the province.

Negotiations between the two governments have proceeded over the past two years. Signature of the agreements by Canada was delayed because of concern expressed by the Ontario Indian Advisory Council. Assurances have been given that the agreement do not alter the rights or privileges which the Indian people enjoy under treaties or agreements entered into with the Crown, and that the Federal Government is not transferring to the Province of Ontario the jurisdiction over Indians and lands reserved for Indians vested in it by the British North America Act. On the strength of these assurances the Advisory Council has now recommended that the agreements be signed.

Coming Events — From IEA

- The spring conference of NOREC (Northern Regional Committee) will be held in Montreal during the first week in June. The central topic for discussion will be "Research on the North." Various research activities are being carried on, we know, under a wide variety of auspices, some voluntary, some governmental, but there seems to be little consultation or co-ordination. Perhaps some machinery for this may emerge from the NOREC conferences. If you have any suggestions, send them in to the president or to Mrs. W. H. Clark, chairman of NOREC.
- A national conference on "Indians and the City," to be held in Winnipeg October 7-9, is being organized by an IEA committee under the chairmanship of Mr. Walter Currie. The purpose of this conference will be to bring together Indians and voluntary and government agencies to discover how better to facilitate a smooth transition from reserve, or rural, to urban life.
- The training course for personnel and board members of Indian Friendship Centres, which has been held for the past three years, will be given again in November 1966 at Western Co-operative College in Saskatoon. The dates are November 7-11, and information can be obtained from IEA or the Extension Division of the University of Saskatchewan.

—IEA Bulletin

Seek \$15 Million Loan Fund

British Columbia Indians will ask the federal government to establish a \$15 million loan fund for the exclusive use of Indians in that province.

A resolution calling for this action was approved by delegates to the North American Indian Brotherhood held in Vernon in April.

The convention was attended by about 100 B.C. Indians.

First vice-president of the brotherhood, Benjamin Paul of Richmond, said in an interview a special B.C. loan fund is necessary because the existing national fund is inadequate.

He said the existing fund, set up by the federal government, provides only \$1 million for all Canada's Indians. Loans from it are made only if the recipient can match the amount loaned from the fund.

Paul said the brotherhood wants

a B.C. fund which will provide low-interest repayment loans.

Brotherhood second vice-president Mrs. Gertrude Guerin said the existing national loan fund kills Indian initiative because loans are so hard to obtain.

Other resolutions approved at the convention included a request for an extension of social welfare services to all Indians in the province on the same basis as they are given to non-Indian residents.

Resolutions calling for the brotherhood to support a capital grant for an Indian centre in Vancouver, designation of an annual Indian day and an appeal for funds for Indian centennial celebrations were approved.

Gus Gottfriedson of Kamloops, chief of the Paul Creek reserve, was re-elected president of the brotherhood.

Indian Involvement Key Step

The first priority in the federal government's \$112,000,000 program to improve living conditions on Indian reserves is to involve Indians in planning, financing and construction, an Indian affairs branch spokesman said in Calgary.

F. D. Ragan, Alberta regional director, outlined detailed plans for the five-year improvement program at a workshop for assistant Indian agents.

It was suggested band councils consider calling in private consultants to give them advice in planning housing, roads, electricity, water supply, community halls and schools.

Part of the terms of reference for the consultants would include the preparation of a five-year program

of construction according to need of housing, electricity, water, sewer, roads and recreation. If band funds are unable to finance all or part of the consultants' fees these could be charged against housing funds.

Mr. Ragan defined adequate housing at a very minimum as provision of sufficient rooms for the segregation of sexes to allow privacy and to encourage proper housekeeping. The house should provide an atmosphere for proper study by school children and for comfort and relaxation for the entire family, he said.

He said every effort must be made to have electric power in every reserve in Alberta within the five years, either by hydro or other means.



Maniwaki Land of Mary

Maniwaki Reserve, in the province of Quebec, with an Indian population of 910, and covering an approximate acreage of 45,000 acres in a thriving community where the men work at lumbering, trapping and guiding. More than sixty families find a living in the United States and elsewhere.

The soil is rich, and trees and vegetation grow abundantly. Many lakes dot the Reserve area, and fishing is moderately good.

It was back in 1835 that the Algonquins settled in what is today Maniwaki. The great majority of these families were well schooled in their holy religion by the zealous fathers from the Lake of the Two Mountains Mission, which is today Oka, to which they belonged at the time.

Because of the great distance separating them from their spiritual directors, the settlers requested their visiting missionary, Father Clement, OMI, to appeal to the Bishop of Bytown, Monseigneur Guigues, to grant them a settled mission at the junction of the Desert and Gatineau Rivers.

They asked him at the same time to help secure from the government a reserve of land for them alone, at the same place.

So it was that on August 9, 1854, a mission was established and given the name of

Maniwaki: Man - Mary, W - connecting consonant, and Aki — land, that is Land of Mary.

The Indians were granted the land they requested and had as their first chief, the celebrated Pakinawatik.

Above: Maniwaki's 1965 Bonhomme Carnival. Maurice (Rocket) Richard starts the hockey game. (l. to r.) Mr. Benard, Mayor Britt, Miss Louise Addleman, Maurice Richard, Councillor John L. Cayer, Linda Odjick, Ken Brazeau (facing off) and his opponent, Claude Lapointe.

Right: John Cayer crowns Queen of the Bonhomme Carnival, Linda Odjick.

Below: Celebrations include traditional dancing as part of the festivities, and performers include Claude Buckshot, Jimmy Whiteduck, Clement Odjick, Charles Smith and Rene Tenasco. John Cayer looks on, with smiling Princesses Micheline Mitchell and Pauline Whiteduck. Rev. J. Lambert, OMI, Photos



Alaska's Natives

Part Three of a feature in 'AMERINDIAN'

In Alaska, the three key words in any discussion of the Native situation are transition, survival, education.

Caught in the change of time, transition has been difficult for both Indian and Eskimo. Change is not always progress. The native peoples, for centuries, had learned how best to live in their frigid, rugged land, and change has meant some sacrifice of natural strength. Some natives express the opinion that those things that have proven to be practical and useful might best be left alone.

Still, among the young people in particular, there has been a rapid adoption of "outlander" ways. Paradoxically, Natives have "converted" to shoes, jackets, dresses and short hair while non-Natives are taking to mukluks and warm parkas.

It is possible, now, to buy an "Eskimo pie" in Alaska. In some of the Native villages, ice cream is consumed by the gallons and "rock and roll" pounds the air.

Problems of racial animosities are of little moment with respect to the Natives, but there are problems of insufficient employment, overcrowded schools and of extremely poor living conditions in urban districts.

Recently, members of the Fairbanks Native Association met with legislators to press for a dormitory for native students who could then attend the public high school in Fairbanks.

They presented statistics to show that Alaskan native students come out pretty short in educational advantages. In 1960, for example, only 1,832 Native children out of 5,365 of high school age were actually enrolled in high school.

The Fairbanks dormitory proposal has been endorsed by a number of groups of Native membership or of civic interest.

The Bureau of Indian Affairs is attempting to meet the educational problems and has allocated more than \$8 million for expansion of facilities at the Mt. Edgecombe school. However, the BIA would like to turn the educational program over to the state.

Before World War II, some cities posted signs "no Natives served here." These were legally outlawed in 1945; employment discrimination was banned a year later.

The bill which made it a jail offense to display Native rejection signs was authored and introduced in the legislature by Frank Peratrovich, a Tlingit Indian. Store owner and mayor of Klawock, in his youth a top athlete, Peratrovich, veteran legislator, was elected president of

the Alaskan Senate in 1961. He served in that capacity longer than any other Senator, and was the 1963 chairman of the Alaskan Democratic Party. Unanimously elected to the Senate presidency, he was succeeded by an Eskimo, William Beltz, his own nominee for the position.

Beltz, a maintenance man with the White Alice communications system, began his political career in 1943 in the House of Representatives. There are six Natives in the Alaskan House and Senate today. They are:

Ray Christiansen, Eskimo, bush pilot and fisherman; Axel Johnson, Eskimo fisherman; Frank See, Tlingit, also a fisherman; Jacob Stalker, Eskimo, river barge mechanic; Eben Hopson, Eskimo, businessman and Mayor of Barrow; Carl Moses, an Aleut merchant.

Among other prominent Natives, Roy Peratrovich, brother of Frank, is a loan examiner for the Alaskan Native Service, responsible for the approval of small business loans to Indians. He is an active worker for civil rights and for Indian education and opportunity. His son is a graduate of the University of Washington and city engineer in Seattle.

Dr. Loretta A. Helle is an Eskimo pediatrician who practices in San Diego. She received her medical degree at the University of Washington.

Harold Peterson, a Tlingit, is the first Indian deck officer on a BIA ship. He is a graduate of the vocational school at Mount Edgecombe Indian School.

Leonard Hamilton, a Haida, heads the Office of Vocational Rehabilitation which serves physically, mentally, or emotionally handicapped persons of employable ages who have difficulty finding or holding positions because of such disability.

Simeon Oliver, an Eskimo, is a student of Alaskan history, a concert pianist, a lecturer and the author of "Son of the Smoky Sea," "Return to the Smoky Sea," and "History of Alaska." His works have been widely translated.

In 1936, the Interior Department established the Indian Arts and Crafts Board as an advisory body and clearing house for the promotion of Indian and Eskimo crafts. With an outlet for their work, the Alaskan Natives have won recogni-

tion for their fine crafts, uniquely Native in form and influence, governed by a rigid traditionalism going back more than a thousand years which relates the propriety of a design to its function.

Ivory carving has become an important source of revenue. Fine pieces of ivory carving can be obtained through the Alaska Native Arts and Crafts Cooperative Association at Juneau.

Ronald Senungetuk, an Eskimo designer-craftsman, has developed a highly original style in jewelry and silverwork yet strongly characteristic of the craft forms of his people. Educated at the School for American Craftsmen in Rochester, he is now on the faculty of the University of Alaska.

George Ahgukup, an Eskimo, is a well known artist. Something of a protégé of Rockwell Kent, he is the designer of very attractive Christmas cards produced for a number of years by the American Artists Series and distributed by ANAC.

Ahgukup has also devised a method to tan reindeer skin to a parchment thinness on which he paints native scenes in India ink. These are finding a wide market.

Calvin Oktollik and John Tingook are producing seal-skin prints which are outstanding examples of Eskimo graphic art. Both studied under Berit Arnstad of Norway.

There are other interesting evidences of Native participation in the modern scene. Many Eskimos are taking part, on a volunteer basis, in a study of seals and walrus in the Bering Sea which is being conducted by the Department of Fish and Game.

The Scout Battalions of the Alaska National Guard are the only units of their kind in the U.S. defense structure. They are comprised mainly of Eskimos and Indians from remote northern regions. Their mission is scouting, patrolling and reconnaissance around the periphery of Alaska.

For some time, Alaskan natives have been receiving electronic training at the University of Alaska in a program financed by the Manpower Development Training Act and the Bureau of Indian Affairs.

In January of this year, nine Natives graduated from this course with associate degrees making them eligible for technical employment in the many fields of electronics. There was one girl in this group.

Other natives are being trained at the University of Alaska as mineral

—Continued Next Page

While non-Natives in Alaska are taking to mukluks and parkas, Natives have converted to shoes, jackets, dresses and short hair . . .

—Continued from Last Page

industry technicians, sponsored by the Kennecott Copper Company. The graduates will be offered employment by Kennecott.

An independent native political party is being considered with the Arctic Slope Native Association of Barrow taking the initiative in the formation of such a group. The native vote is about 30 percent of that in the state.

The Arctic Slope Native Association is also seeking to claim 96 million acres of land — the largest claim yet made in Alaska. The land in question comprises an area in which there is much oil and gas exploration.

Spokesmen for the Association state that they seek full title to the land so that "by use of natural resources we may become an economically independent, self-supporting segment of President Johnson's Great Society."

The Eskimo people feel that with title to the land and its rich resources they can become self-sufficient and build schools, hospitals, and sanitation facilities for all the villages free of government agency aid or assistance.

"Our people have been on this land for over 8,000 years — 3,000 years before Moses brought the children of Israel out of Egypt," they say. "It is rightfully ours."

William L. Paul, Sr., Seattle attorney who is a Tlingit Indian and former president of the Alaskan Native Brotherhood, has been engaged to further the claim.

One of Alaska's smallest Indian villages, Tyonek, with a \$12 million bank account, is competing with Anchorage, Alaska's largest city, for a gas liquefaction plant.

Until the oil bonanza on the 25,000 acre reservation, Tyonek was a little known dot on the map. It has now become something of a "titanic" with millions in revenue from oil and gas leases.

Determined not to squander the money, the Indians decided to invest in something substantial and productive of further income. Working quietly with two major oil companies they proposed to build a gas liquefaction plant on the reservation at a cost of \$50 million. They agreed to invest \$11 million and to borrow the rest. The two companies would lease the plant and would liquefy gas from local fields for sales in the Far East, mostly Japan.



The story of Canada's Haida Indians will be part of the Canadian story told in each of eight caravans that will tour Canada in 1967. The Haida Indians lived a settled and cultural life along the West Coast long before the white man came to North America. The Canadian Government Exhibition Commission is designing the displays.

IN SASKATCHEWAN

Ten Treaty Indians Attend Advanced Survey Course

Ten treaty Indians from reserves throughout Saskatchewan are receiving advanced survey training at a 5-week course which began April 11th. All but one had previously attended a three week course earlier this spring sponsored by government, and private survey agencies.

The young men, all between 19 and 24, are learning the specialized duties of a level technician. Their instruction includes a study of leveling instruments, recording elevations, the present survey system, photogrammetry and map-reading. They also are receiving a quick course in first aid.

On completion of the course the men will be employed by the department in summer survey work. The successful completion of theory and practical experience would make them eligible to receive a certificate of competency as a level technician.

During the past three summers eighteen trainees have been employed as levellers but in most cases they moved on to other forms of engineering. This year it was decided to offer the training opportunity to people who would be inter-

ested in making a career of this specialty.

It is particularly suited to Indians in that it is outdoor work, and not routine in nature. A high school level of education is sufficient to permit entry into this particular course. As level technicians, the graduates will be able to get higher paying jobs than would otherwise be possible for them.

The training course in addition to opening new job opportunities for the trainees involved will benefit public and private survey programs by providing capable people for an exacting phase of their work.

Hon. J. M. Cuelenaere, minister of Natural Resources, said "We believe this is the first training program of its kind in Canada, involving Treaty Indians." "If it works out it may become a continuing project, because there is a very severe shortage of competent levellers," he said.

The course is being conducted by the Surveys Branch with the co-operation of the Indian and Metis Branch, the Department of Education, and the Federal Indian Affairs Branch.



Manitoba's Beatle group from Fort Alexander has entertained throughout Canada and the northern U.S.

Beat Music Builds A Church

Fort Alexander Reserve has a long-hair church.

Well... maybe the church hasn't long hair — but the people who worked two years to build it have.

Nine male members of the community, under the leadership of Father Apollinaire Plamondon, OMI, call themselves the Fort Alexander Indian Troubadors. But locally they are known as the Fort Alexander Beatles.

Giving concerts and playing at dances throughout Canada and the northern United States, the band managed to collect substantial funds to help build a church.

FOUR BOYS

Now they have started on another ambitious project. They intend to provide the community — located about 60 miles north of Winnipeg — with an arena and a rectory.

Fiddle-playing Father Plamondon says the combo was formed four years ago with the idea of saving

By **DAVID LEE**
Winnipeg Tribune

enough money to replace the reserve's old church.

"At the time I had only \$60 for the church, which later cost \$66,000."

He said a request to a church organization for \$15,000 was turned down "so I realized I would have to do something else to get the money.

"After dozens of trips to places as far as Trois-Rivieres in Quebec, the group saved \$30,000 for the project," he added.

Donations from treaty Indians and money from other sources made up the balance.

Residents of the community are now turning out to the new church in much greater numbers, said Father Plamondon.

Rather than disband the group after the church was built and paid for, a new goal was set. A rectory for Father Plamondon and a "fort"

which would house general arena facilities was agreed on as the new project.

Father Plamondon hopes to get his "Beatles" to Expo 67 in Montreal. The group would wear native costumes and sing a variety of songs.

He admits he was worried at first about possible discrimination against the youths, who vary in age from 16 to 31.

"But the people have always been beautiful. Some of the boys were afraid they would be laughed at, but this never happens," said the priest.

"We started out with another idea too. We wanted to show people that Indians can accomplish something. Then maybe there would be a greater appreciation for them."

Father Plamondon said the group received a contract offer while singing in Quebec for \$1,000 a week — but turned it down "for the boys' own good."

Youth Declares War On Indifference

By Ernest Hart

Mr. Hart, acting president of the Canadian Indian Youth Council, Winnipeg, is a member of the Indian and Metis Centre Advisory Board. He is presently taking an I.B.M. commercial course in Winnipeg.

For the first time in Canadian Indian history, the Youth have taken upon themselves to fight a different kind of battle against indifference, ignorance, fear and apathy so long confronting Indians. Instead of leaving problems to the older Indian people represented by such organizations as the National Indian Council of Canada, the Indian Youth decided it was time to join and form their own independent organization. It is our hope that through the Canadian Indian Youth Council, thus established, we will be able to achieve the main objectives that we feel as a group, but equipped and qualified to pursue.

It is because of this new awareness of our ideals and our worth, which have survived the grim history of the Indian people, that we, the CIYC, will work to gain the

ethnic group and equality in white society, that are the birthright of every Canadian citizen. As Indian people we have the right to maintain these ideals at the same time as we retain our identity as Indian people.

Although we may be confronted with barriers and challenges great enough to stagger the imagination, we found out a long time ago that even our loudest cries were, at the most, a whisper in the wilderness. It is another reason that we are prepared to form this Canadian Indian Youth Council so that our voices in unison will shout our objectives across the land. Soon many others will join in every province and become part of our cause. We, the Indian Youth, will be tomorrow's leaders for our people, so we must realize that now is the time to train ourselves in leadership and education. Instead of just being satisfied with what is being dished out to us,

we should try to overcome the many problems and make a more worthwhile contribution to improve our lot. Now that the CIYC is in existence in Canada, we urge others to join in the task with humility and dedication to help make our hopes and aspirations come true.

The CIYC is an independent, non-profit organization that will work as a partner, not as a dependent organization with other agencies, federal, provincial and local governments in creating a better equal place for Indians in society. The CIYC includes specific reference to all Indians, Metis or otherwise; its inter-denominational policy makes it possible for young Indians either treaty or non-treaty, up to the age of 30, to be part of this newly-formed organization.

So let's all pitch in and help make Canada a better place for all concerned. The country can benefit by our ideals.

Ecumenism Inspires Action Group At Chilliwack, B.C.

It doesn't have a name yet, but a Chilliwack, B.C., committee set up to create better understanding between whites and the area's 1,500 Indians is already at work.

The inspiration came from Penticton where a similar group formed about a year ago has had tangible success. A committee also exists in Kelowna.

Driving force behind the Chilliwack organization was an ecumenical committee comprising Rev. Maxwell Cooper of St. Thomas' Anglican Church, Rev. Wesley Bray of Chilliwack United Church, and Rev. J. E. Fagan of St. Mary's Roman Catholic Church.

"We have sponsored a number of things in the community and we thought this would be a good thing," said Father Fagan.

The idea was welcomed by different agencies in Chilliwack and a temporary slate of officers named.

They are Ed Kelly, a councillor of the Tzeachten Indian Reserve, Sardis, as chairman, Bray as vice-chairman, and Joe Acheson, National Employment Service officer as secretary, aided by Mrs. Gordon Hall of Sardis.

The monthly meetings in the public health centre are attended by representatives of various agencies such as public health, Indian affairs, school board, social welfare, NES, the churches and Indian bands. At present they are concentrating on employment problems.

"It is a meeting of minds. The Indians can bring any problems they

have," said Father Fagan. "We have the Indian women come too, not just the men."

He and Chairman Kelly say the group is just feeling its way along at present.

The Penticton group says that because of better understanding the Indian people in its areas have set about improving their own conditions.

Tangible results in Penticton have been the planning of recreational facilities, helping with vocational and night school courses and increased health and welfare services.

Restigouche Gets Community Centre

A committee has been set up at the Indian Reservation at Restigouche, Nova Scotia, to head the program of construction of a new \$75,000 Community Centre.

The Centre will be paid for by the Dept. of Indian Affairs as part of their Community Development program. The work is to be done by Indians of the Reserve, which will provide employment for them.

Chairmen of the committee is Thomas Gedeon and other members include:

Vice-Chairman, James Morrisson; Secretary, Mrs. Sam Gray; Treasurer, Mrs. Issic Martin; Directors are Mrs. Alphonse Metallic, Sam Gray, Mrs. Lawrence Basque, Mrs. Barney LaBillois.

Arnold Fraser Made Programs Chief

The promotion by the Civil Service Commission of Mr. Arnold W. Fraser to Chief of Social Programs for the Indian Affairs Branch was announced May 25 by the Honourable Arthur Laing, Minister of Northern Affairs and National Resources and Superintendent General of Indian Affairs.

Mr. Fraser's new responsibilities will be to administer the community development program designed to assist the Indian in attaining a better economic, social and cultural life. The administration of welfare services on behalf of Indians and the development of their arts and crafts will also be his responsibility.

Born in Ottawa, Mr. Fraser obtained a Bachelor of Arts Degree from St. Patrick's College, Ottawa, and his Master's Degree in Education at McGill University, Montreal.

Mr. Fraser, an executive of the YMCA for a number of years, joined the Indian Affairs Branch in 1965 as Head of Community Services at Headquarters, Ottawa, which was the position he held prior to his most recent promotion.

I-M Centre Elects New Directors

Einar Arnason Named Board President For Winnipeg Centre

Einar Arnason was elected President of Winnipeg's Indian and Metis Friendship Centre Board of Directors in April. Other officers are, Vice-president: Hugh Lloyd, Secretary: Miss Vera Kirkness, and Treasurer: Murray Bolton. New members are: Miss Jean Brown, Hector Hortie, Collin Wasacase, Mrs. Marion Meadmore and Percy Bird. Cyril Keeper was named to represent the Indian-Metis Council on the Board of Directors, but has since been appointed temporary Program Co-ordinator at the Centre, and will necessarily be replaced on the Board.

Elections took place April 16 at the seventh annual meeting and birthday celebration of Indian and Metis Friendship Centre in Winnipeg. Guest speaker was the Honorable J. B. Carroll, Minister of Welfare, who said, in part, that the Welfare Department and the Centre could share in bridging the gap between Indian and white cultures.

The purpose of the I-M Friendship Centre is to act as an information bureau and counselling and referral bureau. It sponsors group activities, leadership training and social orientation. Members visit homes and hospitals, and engage a court worker. Preservation of Indian culture and the sale of Indian handicrafts are further objectives of the Centre.



U.S. Pres. Johnson greets John Wooden Legs of the Northern Cheyenne tribe, Lama Deer, Montana, during a ceremony for the swearing in of Robert L. Bennet as Commissioner of Indian Affairs. Mr. Wooden Legs wears a medallion given to his father by Pres. Wilson in 1913.

Brief Urges Aid, Permanent Employment

The Indian and Metis committee of the Community Welfare Planning Council has asked to meet with the Manitoba provincial government to discuss ways of helping people of Indian ancestry, including the use of native labor in northern developments.

In a brief submitted to the Manitoba government in May, the council expressed fear native people could be by-passed in development of the North. The brief called for employment preference for Indians and Metis on northern jobs.

The brief noted that Premier Roblin told the Indian and Metis conference in February of the government's intention to use Indian labor on the Nelson River power project.

"Our greatest concern is that the native people of the North will be

employed in actual fact to the fullest extent and not by-passed in reality."

The brief said Indians and Metis in the North are the most socially and economically depressed group in Manitoba. "Their per capita earned income is less than \$200 per year or about one-seventh that of other Manitobans."

The council also called for provincial government assistance in providing homes for the aged, improved communications, job training, upgrading homemakers and developing co-operatives.

Einar Arnason, chairman of the council's committee, said the measures outlined were aimed at assisting the Metis and non-treaty Indians.

The brief concluded, "We are now acutely aware of the tragedy of poverty that is really at the core of the Indian and Metis problem . . .

we have the means at hand to provide every Indian person living there with a decent standard of living earned by his own initiative."

In another brief, the council called for regional Indian and Metis conferences throughout the province, similar to the annual conference in Winnipeg, with the costs to be borne by the federal and provincial governments.

The plan would enable problems peculiar to areas to be dealt with in the areas at smaller conferences, rather than at the large meeting in Winnipeg.

"Indian and Metis conferences are making a valuable contribution to the federal and provincial governments by helping them become more aware of problems as seen by the native people themselves," the brief said.